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EVOLUTION OF COMMUNITIES.

VII.

THERE are principles controlling the relations of human beings as subtle as those of magnetism and electricity, which students of sociology should seek to understand. One of these may be termed

SOCIAL POLARITY.

It must not be assumed, when it is found difficult for two persons to work together in harmony, or maintain genial relations with each other, that there is some special evil disposition in one or both, which may be overcome by any exercise of the will. These two persons may, in general, be harmonious members of society —may, in fact, be really worthy persons striving for the attainment of noble objects. Still, when they approach very closely to each other there is something akin to repulsion. They like each other best at a little distance; they involuntarily withdraw from each other when brought into immediate contact. Rev. W. H. H. Murray, in a recent talk to his congregation on social friction and nervous temperaments, describes this phase of experience in the following strong language:

"Now and then I know that I run across a person that I have to flee from for self-protection. I won't trust myself in that person's presence more than about twice a year for any consideration, for I should certainly get mad, and I should expect the other person to get mad too, because we are built differently. [More probably built too much alike.] As a sensible and a Christian man, I propose to recognize the great fact that that person is disqualified for making me happy, and I am disqualified for making him happy. And so the great path of peace lies for us along divergent ways."

This picture seems exaggerated; but do we not all know that it has some foundation in fact? The cause of it, aside from any voluntary perversity, is simply the fact that the two persons are both strong, positive characters, naturally prone to take the lead and fill the whole space in which they act. That is their polarity. They are both intensely masculine in all departments of character and their magnetisms being alike, repel in proportion to their strength. Ordinary society is so arranged that men who find themselves thus mutually repellant can generally keep apart; but who can estimate the torture endured by those who are bound hand and foot by some special connection so that they can not separate, whatever the temptation? We do not doubt this is as great a source of distress in common families as many a bad habit that receives all the blame.

But Communism is just the connection which is sure to bring out the polarity in its full strength. Who knows how many Communities have been broken up by it? The records of those who have "passed on" give us many a glimpse of the trouble and anarchy produced by social polarity. It is a sad sight to see the parts of a dual head of a common family at variance, even though their variance does not manifest itself in blows of tongue or hand; but how much sadder to see the leaders of a Community bristling with opposition and pulling in contrary directions. In struggles of this kind each polarized leader is likely to be supported by a part of the members; and so only discord and confusion prevail. One of the best illustrations of the working of the principle under consideration is found in the history of the Skaneateles Community, which was a scene of continued strife between two strongly polarized leaders—Collins, the eloquent lecturer; Johnson, the "long headed, tonguey lawyer." "I judge," says one who had good means of obtaining information, "that the conflict between these two men and their partisans raged through nearly the whole life of the Community, and was finally ended by the withdrawal of Johnson, in consideration of a pretty round sum of money."

Doubtless a selfish striving as to who shall be the greatest is the primal cause of most of the war between leaders and parties in Communities; but still we are persuaded that allowance must be made for the action of this principle of social polarity, independent of all motives and considerations of a mere moral or voluntary character. And how to arrange the conditions so that it shall not be a continually disturbing element, is evidently one of the most vital questions connected with the Evolution of Communities.

We conceive of a perfectly organized Community as one in which all the members act freely and yet in harmony. This can only be secured by their *unity* in combination with a high degree of *differentiation*. Both of these principles are brought out in Paul's philosophy. The Church (we should say Community) he compares to the human body as a whole, with complete harmony among all its members. This is unity. But he takes great pains to show that each member has a distinct and important function, and that no member has any right to usurp the function of another, or slight it in any way. "The eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." This is differentiation. Paul recognizes the fact that there is a power *above* a Church or Community which organizes it, and is the cause of its compaction and unity, and which, on the other hand, differentiates it, assigning different offices to different persons.

Undoubtedly the evils of social polarity in Communities, and in society generally, are enormously aggravated, if not really caused, by people concerning themselves with the functions of others rather than their own. *Mind your own business* is one of the first laws of social harmony. Paul brings out this principle with great clearness in the 12th chapter of Romans, in connection with his philosophy of social organization. "Having then," he says, "gifts differing according to the grace given us, whether prophecy let us prophesy according to the proportion of faith; or ministry, *let us wait on our ministering*," etc. He first insists that every one has a different gift, and then requires that every one shall give himself wholly to his own gift—in other words, mind his own business. This is one way, and a very important way, of producing harmony in Communism. Every man's working power will thus be concentrated on the specific function for which he is best adapted, and he will not waste his efforts on regulating others. This will result in immense economy of force, and corresponding increase of production. There is enormous waste going on where each person minds every body's business; and that is not the worst of it: it tends to antagonism and disorganization. The opposite principle, of each attending to his own function, will not only result in great economy and unity, but will, when fully carried out, give the most individual liberty. Each person will be a sovereign in his own sphere.

But important as is this principle of differentiation, the principle which coördinates the separate, individual functions is still more important and indispensable. Every person is like a magnet with its positive and negative pole; and perfect organization requires that there shall be an alternating series through the whole body, every person being negative or receptive to those in advance of him, and only positive in the opposite direction. Persons are not likely to voluntarily arrange themselves in this manner; neither can it come by arbitrary appointment. It must come by the operation of a superior influence. Paul recognized the fact that organization comes from above; and we see no other way in which it can come. Society can be little else than an arena for the display of mutual repulsions, unless a unitizing force of tremendous power is brought to bear upon it in such a way as to produce such organization as Christ had in mind when he prayed that his disciples might "all be one, I in them and thou in me." How this is possible is illustrated in this way: A very strong magnet has the power of depolarizing small magnets; so that, for instance, if two small magnets were united by their opposite poles, and the positive pole of a powerful magnet were brought near them, it could not only break up the original combination by its superior attraction for the negative pole of one of them, but reverse the polarity of the other and attract it to itself with an attraction stronger than that which existed between the original two. So, too, if a powerful magnet be brought near the *repellant* poles of two smaller magnets, it may in like manner reverse the polarity of one or both of them if necessary, and in any case attract both to itself. Something of this kind, we are satisfied, must be done before perfect organization can take place. Christ, we know, claimed to be such a magnet—strong enough to "draw all men" to himself. Whether we accept him in this harmonizing capacity or not, it is certain that *something* is required mighty enough to reverse polarity, and make strong men who would naturally repel each other, come into harmonic relations. We care not whether you call it Christ or Religion or the Good Spirit.

COMMUNISM INSURES.

V.

ALTHOUGH Communism can not insure to all its members the same intellectual development, it offers to all the means of possessing as liberal an education as they are capable of, by the use of abundant libraries in the privacy of their own home. Each member will, of course, absorb knowledge according to his individual capacity; but whatever that capacity may be, the means of filling and satisfying and gratifying it will ever be close at hand. There being no loss of time or effort in visiting distant libraries which are the property of stately corporations, there is the utmost possible economy of the inclination for individual study and research in a Community. In the bosom of his home the Communist may, in his leisure moments, sit down in a library to which the children of his isolated neighbors could only get hasty access by a journey to some University town.

The ways in which education is always at work in a Community are interesting and, we think, somewhat unique. Through its evening meetings and conversations and the strength of its sympathetic bonds, there is a constant and unconscious diffusion throughout the entire body, of the knowledge which any individual gains or possesses. Whatever one knows perfectly, all may be said to know more or less intelligently. Here, for instance, is a man with a powerful intellect and a strong bent for philosophic research. He reads the most scientific periodicals and keeps himself thoroughly informed of the latest discoveries of Darwin, Huxley, Tyndall and Thomson. These facts which he is so fond of pondering, naturally form a part of the theme

in his chance conversations with the little groups he may meet at the table or in the work-shop and parlors, and again, he is frequently called upon to discourse on some scientific question in the evening meetings of the Community. Thus his knowledge is *Communized* and diffused in such a way, that there are none so poor in understanding that they may not have an intelligent idea of the newest teachings in regard to such subjects as Evolution. The free play of many minds of great diversity of gifts and tastes, and which are strongly linked together by long association and firm brotherly love, is a silent, educational force of great power. Whatever rare gift or attainment one possesses is by a natural process of diffusion and the personal effort which a high standard and example arouses, transferred in a greater or less degree to all.

Again, there is in Communism a great amount of education carried on by a kind of contagion. Some person who commands great respect for good qualities and magnetic and inspirational power, becomes possessed perhaps, with an overflowing interest in some study. The ardor and inspiration of his pursuit and the stimulus of his utterances about it, begin to affect those nearest to him. One after another catches the afflatus till the greater part of the Community are enthusiastically engrossed in a study to which, but for such a resistless contagion, they might never have turned their attention. When this mastering afflatus passes away, the great body of the Community is thoroughly leavened with practical knowledge of a comparatively new subject.

In a Community that we know of there was once such a contagion for the study of algebra. The person with whom it started was seized with such a strong appetite for mathematical study that he was even accustomed to spend his time while traveling on the cars abroad in algebraic ciphering, wholly unconscious of the attention which his novel employment attracted. The contagion spread rapidly. Classes for the study of algebra were formed and included nearly every body in the Community, old and young. So deeply absorbed were some in this pursuit, that they carried their algebras about with them to study in the intervals from labor, just as many pious people were wont to carry their Bibles in old revival times. A great pile of well-worn algebras are a monument to this day of the prevalence and intensity of this infection. A similar passion for studying the science of the chess-game left many in the Community keen proficients in the art, and almost every member with more or less skill in the complexities of this game. Again, an interest in the facts of Spiritualism swept over the Community of which we speak. Book after book, covering the whole range of spiritualistic literature, was read and discussed publicly and privately, till the philosophy and terms of Spiritualism, "obsession" "controls," "the spheres," the "*diakka*," etc., were as familiar as household words.

In these ways a many-sided education is constantly going on in Communism by the great strides of enthusiastic contagion. People who, in any other form of society would fall into lifeless eddies and move slowly about in the same, dull circle, are carried along by the strength of the current, and educated in a hundred ways without the pains of irksome effort.

MR. BRISBANE'S SERIES.

Buffalo, N. Y., Jan. 11, 1877.

Editor American Socialist :—In the following brief sketch I will give you an idea of the points I propose to touch in the series of articles I have undertaken to write for you :

1.—I shall endeavor to show that to effect any general and permanent social good, an entire reörganization of society is necessary.

2.—I shall show that all the societies which have existed in the past, and now exist, are but preparatory and transitional—established by humanity in its progress toward a true and normal social organization. A true organization at the beginning of man's career would have been as impossible as the sudden discovery of all the sciences.

3.—Five great systems of society—civilizations—have been established by the two leading races, Semitic and Aryan, namely ; the Egyptian, Chaldean, Assyrian, Medo-Persian, Greek and Roman, and the Catholico-Feudal ; of which our own civilization is the continuation, but the breaking up and passage to a higher order.

4.—The theory of the scientific organization of society, is the great discovery to be made by the genius of man.

5.—The organization of society should be based on the laws of universal organization in creation, not upon any theory of man.

6.—The task of genius is to discover those laws, interpret them, deduce from them and apply them to the organization of society. In astronomy, the human mind has discovered the great law of gravitation, and deduces from it to explain the movements of the heavenly bodies. Men have no individual theories on astronomy and should have none on social science. Deduction from the laws of order and harmony in the universe is the only true guide for the human mind. Discovery, deduction and application is man's work.

I believe in no individual authority ; I attach no weight to the theories and opinions of men.

Fourier was a brilliant genius and discovered some of the laws in question. He made some grand deductions from and applications of them. So far as he discovered laws I accept him ; no further. His is the only mind with which I sympathize, and that because he saw the necessity of being guided by laws. I feel toward him as I do toward Newton. Auguste Comte, for example, deduces his theory of society from the Catholic and Feudal system of the Middle Ages, supplemented by his individual fancies. It is consequently worthless. No true social order can be elaborated on such a basis.

Herbert Spencer deduces from the fragment of a single law—that of evolution—not possessing analysis enough to see that he works with but a mere fragment, or the capacity to discover the law in its completeness. With his fragmentary guide the construction of any plan of social organization is impossible.

From what I have said, you will see my position. I reject all human theories and opinions ; hence I put forth and defend none of my own. My present plan is to explain briefly the law of evolution, and in its light show where society now is—that is, how far developed—and where it is tending. I will then explain the foundation upon which it must rest when fully and normally constituted. After that I will give a sketch of Fourier's labors.

In all this I speak only in the name of laws. If I speak rightly, what I say has an authority that can not be gainsaid ; if I speak wrongly, I at least furnish an hypothesis which will serve as a foundation for others to stand upon. Very truly, A. Brisbane.

SOCIAL SCIENCE,

AND THE FOUNDATION UPON WHICH IT SHOULD REST.

BY ALBERT BRISBANE.

I.

The subject above all others which should occupy the attention of our age is the means of practical progress and improvement—the means of elevating the human race to higher and happier social destinies.

Suffering and wretchedness are the lot of the majority of mankind, and to the shame of our modern civilization such conditions are as monstrously glaring among *its* masses as they are among savages and barbarians. The toiling millions of civilization, especially in Europe, are subjected to more anxiety, disease and relative poverty than are the savage hordes of Africa or the barbarian tribes of Asia. And this, too, in a social order possessing an immense industrial and scientific development. We have the means of great social improvement, compared with which, the savages and barbarians are helpless ; but we lack the insight, the philanthropy, the justice and the noble ambition.

That the leaders of the world do not devote themselves to the great work of rescuing humanity from its misery and degradation, is because their minds are uninlightened by social science. They have no idea either of peaceful and constructive social reform, or of the high development to which mankind is destined. Sociology is as yet but vaguely understood, and men are as much in the dark regarding social phenomena as they were three or four centuries ago regarding astronomical phenomena—when all Europe, terrified at a comet, offered up prayers to prevent its destroying the earth.

The present century, in fact, may be said to mark the birth of Social Science ; though some vague glimpses of it were caught by the Greek genius.

Plato elaborated what he conceived to be a wise and orderly plan of society and called it The Republic, but it was purely a creation of personal fancies and imagination. He knew nothing of the laws of organization and order in the universe, neither had he the faintest conception that such laws alone could serve as a true foundation for the normal constitution of society. Hence Social Science, as elaborated by him, was on a par with all the other sciences of that epoch—speculative, arbitrary and incoherent.

During the middle ages the human mind was too absolutely dominated by the Catholic Church to give Social Science any attention. The mistress of man's conscience considered herself the possessor of the perfect social order, and doubt was treason. Following the Reformation the popular mind was too much engaged in sectarian controversy and conflict to think of so complex a subject. Then came a period in the eighteenth century, when Philosophic Speculation absorbed thought in another direction. Men turned from practical questions to measure their powers in the vast and vague realms of the abstract.

In the midst of these theological controversies and philosophical speculations, however, some preparations for Social Science were making. Political Science, that branch of Sociology treating of government, was studied more fully than ever before and received a new development ; Political *economy*, another branch, treating of the industrial system, was partly elaborated, while the moral or ethical science, a third branch, treating of social relations and institutions, was actively discussed.

These were the precursors which at the close of the last century led to the tremendous French Revolution, that mighty Social upheaval which shocked men into fresh thought by its immense and practical lessons. It showed to minds capable of appreciating the situation the worthlessness of the old political, economic, and ethical institutions, and set them to reflecting upon the possibility of inaugurating a new order of society. Seeing then for the first time the necessity of a theory or science upon which to base their new organization they began searching for the principles on which it should rest. Several plans or theories resulted from this widespread effort. A review of three or four of these will suffice to give an idea of the science in its first stage of development, and show the mode of its initiation.

St. Simon (who served with distinction as an officer in our American Revolution) began speculating on a radical change in the policy of nations even before the French Revolution, but published his first regular work on Sociology only in 1811. His conception was that the old military policy with its military kings and aristocracies, a system of government based on the power of the sword with class monopolies and privileges—should give place to an Industrial system in which the aim of society should be peace and production, with capable industrious directors and equal social and educational opportunities for all. He wished to put the entire system of society, agriculture, manufactures, commerce, banking, etc., in the hands of the government ; the officers of the government being in reality directors of those branches—hence, necessarily, men of capacity. Schools were to be established securing the most complete education possible, according to the capacity of every child, in industry as well as in the arts and sciences.

At a later date St. Simon conceived the necessity of a new religion, feeling that some general or synthetic views should influence the minds of men. His religion rehabilitated matter, exalted the present life on earth, sanctified industry and art, teaching that God is the God of matter as well as of the spirit. A number of young men of education and intellect were attracted to his philosophy, who after his death developed and systematized his ideas.

When the French Revolution of 1830 took place, these disciples of St. Simon obtained control of a daily paper called the *Globe* and began a most vigorous propagation of their theories. So much energy and talent were put into this work that it produced a profound impression in France. Men's minds were awakened to the grand conception of a new and higher order of society, brought about by human thought and effort.

The practical birth of Social Science may be fairly ascribed to the efforts of the St. Simonians. By their labors the idea of the possibility of a new social order was popularized. Still the sociology of St. Simon was but an individual and speculative theory. It was a creation of his own brain, unbased on the laws of universal order and organization, hence artificial and arbitrary ; and naturally doomed like all of its kind, it has passed away.

In my next article I will speak of the philosophy of Comte.

"NOW AS TO CRITICISM."

Calistoga, Cal., Jan. 10, 1877.

Ed. American Socialist :—There is a vast difference between the feelings evoked by the average political paper and by the American Socialist. And I am glad that even so many prefer the latter. Backed up by talent and experience, it is becoming a power that leads and secures our confidence.

I had heard of Communism only as something to be avoided, until I saw a picture representing a group of the Oneida family, which awakened in me a desire to know more of them. I received the *Circular* in answer to a letter of inquiry, and since it started, I have read

the AMERICAN SOCIALIST, which is well calculated to correct my previous impressions.

Now, as to criticism: I see myself reflected not altogether as a perfect being, when looking into other people's mirrors. Yet it is refreshing to know that if they show me my faults they also show me how to correct them; and those who care to do good unto others, recognizing the true spirit of progress, will cheerfully accept criticism in meekness when it is given in kindness. So it seems to me. But, never having been under heavy fire, I might not be able to retreat in good order even; therefore I will not presume to say too much.

While a member of the church, I had some glimpses of a better way, but could not remain there because I could not harmonize our daily life with the Spirit of the gospel as it impressed me. Since then I have not cared to go to church very often, but have been looking for a better way. I now think I have found it in Communism. I am so well convinced that it is far in advance of common familism that what little I have and can do shall be given when the right time shall have come.

Your advice to "make haste slowly," is very commendable, inasmuch as it saves time and trouble. Your experience is so valuable in this matter that many can profit by giving you time to tell it before pushing off after the first new idea they may get. There is so much close association in Communism that I, though full of the push of life, shall stop for two or three ideas at least, and mayhap, shall have good company.

Yours truly, J. C. WEYBRIGHT.

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE.

II.

"The island of Utopia in the middle, where it is broadest, is two hundred miles broad, and holds almost at the same breadth over a great part of it, but grows narrower toward both ends. Its figure is not unlike a crescent; between its horns the sea comes in eleven miles broad, and spreads itself into a great bay, which is environed with land to the compass of about five hundred miles, and is well secured from winds. There is no great current in the bay, and the whole coast is, as it were, one continued harbor, which gives all that live in the island great convenience for mutual commerce; but the entry into the bay, what by rocks on one hand, and shallows on the other, is very dangerous. In the middle of it there is one single rock which appears above water, and so is not dangerous: on the top of it there is a tower built, in which a garrison is kept. The other rocks lie under water, and are very dangerous. The channel is known only to the natives; so that if any stranger should enter into the bay, without one of their pilots, he would run a great danger of shipwreck; for even they themselves could not pass it safe, if some marks that are on their coast did not direct their way; and if these should be but a little shifted, any fleet that might come against them, how great soever it were, would be certainly lost. On the other side of the island there are likewise many harbors; and the coast is so fortified, both by nature and art, that a small number of men can hinder the descent of a great army. But they report (and there remain good marks of it to make it credible) that this was no island at first, but a part of the continent. Utopus that conquered it (whose name it still carries, for Abraxa was its first name) brought the rude and uncivilized inhabitants into such a good government, and to that measure of politeness that they do now far excel all the rest of mankind. Having soon subdued them, he designed to separate them from the continent, and to bring the sea quite about them; and in order to that, he made a deep channel to be digged, fifteen miles long. He not only forced the inhabitants to work at it, but likewise his own soldiers, that the natives might not think he treated them like slaves; and, having set vast numbers of men to work, he brought it to a speedy conclusion, beyond all men's expectations. By this their neighbors, who laughed at the folly of the undertaking at first, were struck with admiration and terror when they saw it brought to perfection.

"There are fifty-four cities in the island, all large and well-built. The manners, customs, and laws of all their cities are the same, and they are all contrived as near in the same manner as the ground on which they stand will allow; the nearest lie at least twenty-four miles distance from one another, and the most remote are not so far distant but that a man can go on foot in one day from it to that which lies next it. Every city sends three of their wisest senators once a year to Amaurot, for consulting about their common concerns; for that is the chief town of the island, being situated near the center of it, so that it is the most convenient place for their assemblies. Every city has so much ground set off for its jurisdiction that there is twenty miles of soil round it, assigned to it; and where the towns lie wider, they have much more ground. No town desires to enlarge their bounds; for they consider themselves rather as tenants than landlords of their soil.

"They have built over all the country farm houses for husbandmen, which are well contrived, and are furnished with all things necessary for country labor. Inhabitants are sent by turns from the cities to dwell in them; no country family has fewer than forty men and women in it, besides two slaves. There is a master and a mistress set over every family; and over thirty families there is a magistrate settled. Every year, twenty of this family come back to the town, after they have stayed out two years in the country, and, in their room there are other twenty sent from the town, that they may learn country work from those that have been already one year in the country, which they must teach those that come to them the next year from the town. By this means such as dwell in those country farms are never ignorant of agriculture, and so commit no errors in it, which might otherwise be fatal to them, and bring them under a scarcity of corn. But though there is every year such a shifting of the husbandmen, that none may be forced against his mind to follow that hard course of life too long, yet many among them take such pleasure in it, that they desire leave to continue many years in it. These husbandmen labor the ground, breed cattle, hew wood and convey it to the towns, either by land or water, as is most convenient. They breed an infinite multitude of chickens in a very curious manner; for the hens do not set and hatch them, but they lay vast numbers of eggs in a gentle and equal heat, in which they are hatched; and they are no sooner out of the shell and able to stir about, but they seem to consider those that feed them as their mothers, and follow them as other chickens do the hen that hatched them. They breed very few horses, but those they have are full of mettle, and are kept only for exercising their youth in the art of sitting and riding of them; for they do not put them to any work, either of ploughing or carriage, in which they employ oxen; for though horses are stronger, yet they find oxen can hold out longer; and as they are not subject to so many diseases, so they are kept upon a less charge, and with less trouble; and when they are so worn out that they are no more fit for labor, they are good meat at last. They sow no corn but that which is to be their bread; for they drink either wine, cider, or perry, and often water—sometimes pure, and sometimes boiled with honey or liquorice, with which they abound. And though they know exactly well how much corn will serve every town, and all that tract of country which belongs to it, yet they sow much more, and breed more cattle than are necessary for their consumption; and they give that overplus of which they make no use to their neighbors. When they want any thing in the country which it does not produce, they fetch that from the town, without carrying any thing in exchange for it; and the magistrates of the town take care to see it given them; for they meet generally in the town once a month, upon a festival day. When the time of harvest comes, the magistrates in the country send to those in the towns, and let them know how many hands they will need for reaping the harvest; and the number they call for being sent to them, they commonly dispatch it all in one day.

OF THEIR TOWNS, PARTICULARLY OF AMAUROT.

"He that knows one of their towns knows them all, they are so like one another, except where the situation makes some difference. I shall therefore describe one of them, and it is no matter which; but none is so proper as Amaurot; for, as none is more eminent, all the rest yielding in precedence to this, because it is the seat of their supreme council, so there was none of them better known to me, I having lived for five years altogether in it.

"It lies upon the side of a hill, or rather a rising ground. Its figure is almost a square; for from the one side of it which shoots up almost to the top of the hill, it runs down in a descent for two miles to the river Anider; but it is a little broader the other way that runs along by the bank of that side. The Anider rises about eighty miles above the Amaurot in a small spring at first; but other brooks falling into it, of which two are more considerable, as it runs by Amaurot it is grown half a mile broad; but it still grows larger and larger till, after sixty miles' course below it, it is buried in the ocean. Betwen the town and the sea, and for some miles above the town, it ebbs and flows every six hours with a strong current. The tide comes up for about thirty miles so full that there is nothing but salt water in the river, the fresh water being driven back with its force; and above that for some miles the water is brackish, but a little higher as it runs by the town, it is quite fresh, and when the tide ebbs, it continues fresh all along to the sea. There is a bridge cast over the river, not of timber, but of fair stone, consisting of many stately arches. It lies at that part of the town which is farthest from the sea so that ships without any hinderance lie all along the side of the town. There is likewise another river that runs by it, which, though it is not great, yet it runs pleasantly, for it rises out of the same hill on which the town stands, and so runs down through it, and falls into the Anider. The inhabitants have fortified the fountain-head of this river which springs a little without the town; that so, if they should happen to be besieged, the enemy might not be able to stop or divert the course of the water, nor poison it; from thence it is carried in earthen pipes to the lower streets and for those places of the town to which the water of that small river can not be conveyed, they have great cisterns for receiving the rain-water which supplies the want of the other. The town is compassed with a high and thick wall, in which there are many towers and forts; there is also a broad and deep dry ditch, set thick with thorns, cast around three sides of the town, and the river is instead of a ditch on the fourth side. The streets are made very convenient for all carriages, and are well sheltered from the winds. Their buildings are good, and are so uniform that a whole side of a street looks like one house. The streets are twenty feet broad; there lie gardens behind all their houses; these are large, but inclosed with buildings that on all hands face the streets; so that every house has both a door to the street, and a back-door to the garden; their doors have all two leaves, which as they are easily opened, so they shut of their own accord; and, there being no property among them, every man may freely enter into any house whatsoever. At every ten years' end they shift their houses by lots. They cultivate their gardens with great care, so that they have both vines, fruits, herbs and flowers in them, and all is well ordered and so finely kept, that I never saw gardens anywhere that were so fruitful as theirs are. And this humor of ordering their gardens so well, is not only kept up by the pleasure they find in it, but also by an emulation between the inhabitants of the several streets, who vie with one another in this matter; and there is, indeed, nothing belonging to the whole town that is both more useful and more pleasant. So that he who founded the town seems to have taken care of nothing more than of their gardens; for they say the whole scheme of the town was designed at first by Utopus; but he left all that belonged to the ornament and improvement of it, to be added by those who should come after him, that being too much for one man to bring to perfection. Their records that contain a history of their town and state, are preserved with an exact care, and run backwards seventeen hundred and sixty years. From these it appears, that their houses were at first low and mean, like cottages made of any sort of timber, and were built with mud walls, and thatched with straw. But now their houses are three stories high, the fronts of them are faced either with stone, plastering, or brick and between the facings of their walls they throw in their rubbish. Their roofs are flat, and on them they lay a sort of plaster which costs very little, and yet it is so tempered that it is not apt to take fire, so it resists the weather more than lead does. They have abundance of glass among them with which they glaze their windows, they use also in their windows a thin linen cloth that is so oiled or gummed, that by that means it both lets in the light more freely to them and keeps out the wind the better."

(To be continued).

RIGHTS OF PROPERTY AMONG THE ESQUIMAUX.

Of every seal caught at a winter station small pieces of flesh, with a proportionate share of blubber, were distributed among all the place-fellows. In this way the very poorest could never want for seal-meat or lamp-oil, provided the usual capture of seals did not fail. There could be no Esquimaux Jack Horners sitting on the ledge of the house all alone, and munching the seal which they had been fortunate enough to harpoon. Beyond the confines of the district inhabited by such a community any one was at liberty to set up his house and hunt and fish; and every one, whether in a community or out of it, had the right to all drift-wood which he found and was strong enough to carry up on the shore above high-water mark, taking care to put a stone upon it to mark it as his own. If a seal was harpooned, and escaped with the harpoon sticking in it, it belonged to the harpooner so long as the bladder was attached to the harpoon. If two hunters at the same time hit a seal or bird, it was their joint property, and was equally divided. Whales, however, and other large animals, as walruses and bears, however captured, were considered common property, as being of that size and strength that, except in rare cases, they could only be secured by the united strength of the community. In case no seals or other food were brought home to a house, those families in it who were best off for provisions invited the inmates, but not the place-fellows, to share their meat with them. In no stipulation does the common right to share all the property that another had beyond necessary articles stand out so prominently as in that which provided that if another man borrowed the tools or weapons of another and lost or injured them he was not bound to make any compensation to the owner; for it was based on the notion that if a man had any thing to spare or to lend it was considered as superfluous, and not held with the same right of possession as his more necessary belongings, but, on the contrary, as something to be classed among those goods which were possessed in common with others.

In fact, we are led to the conclusion that the right of any individual to hold more than a certain amount of property was jealously regarded by the rest of the community, who did not scruple to borrow it and waste it. No one could deprive any man of his weapons or his clothes; but if he possessed more than a certain amount of that property, his right to it passed away and became vested rather in the community who could use and wear it than in him who could not. There was no room in the Esquimaux code for the hundreds of coats

and waistcoats which fashionable tailors send in to the account of silly young men. This common sense view of the accumulation of property led to a very natural result. Superfluous clothes or weapons rarely existed, and even in the case of kayaks, though a man might possess two of these necessary boats, if he owned three the third must be lent to some relative or housemate. According to this view of political economy, any thing that was not used was regarded as idle and wasted, and liable to forfeiture for the good of the community.—*London Quarterly Review.*

AMERICAN SOCIALIST.

THURSDAY, JANUARY 25, 1877.

We give our readers this week the beginning of Mr. Brisbane's series on Fourierism. His articles will at least furnish valuable information on the ideas of a past generation. All students of Socialism should know what that great theory was which thirty years ago enthused such men as Greeley and Dana and the dwellers of Brook-Farm, and set the whole country agog for a Social Millennium. Mr. Brisbane certainly begins as though he were going to the bottom of things and expected to carry all before him as he did in 1842. We are glad to give him a hearing and intend to get all the good we can from him; but we are free to confess that we do not expect to get a *working* theory of social reorganization from men who do their thinking without experiment. The final practico-scientific organization of society, it seems to us, is to come, like a great railroad system, out of *American* thinking carried on in connection with a vast system of American *experiments*, and will be the resultant mainly of the great forces in Science and Religion which have been developed since Fourier's time. Still Fourier will have a finger (if not more) in the pie.

By the way, the American Socialist is just now doing the very thing which the *New-York Tribune* did in the first year of its existence—opening its columns to Brisbane and Fourierism!

A SIGN OF THE TIDAL WAVE.

Rev. John Cotton Smith D. D., in a Lecture lately delivered in New-York on "the Influence of Christianity in the Coming Century," predicts the triumph of Christian Communism. Hear him:

"We may not be able to give all the physical facts or the exact human agencies which may enter into the history of the century we have just begun; but it is not folly or presumption to follow our course far into the future and sketch an outline of the Republic's history during the coming century. * * * * *

"The co-operative system will eventually be the system of wages, and the spirit of Communism will rule. Not such principles, however, as foolishly carried out in Europe have proved destructive, but a true Christian Communism of which the seventy-two Communities now in existence in the United States are the prophets. They hold $12,000,000 of property and a few only are based on immoral relations of the sexes. The majority of them are founded on extravagant religious principles, they are held together by a spirit of devotion worthy of emulation, their founders have been men of no ordinary powers of mind, but their great fault is that they rest on one idea only. They cast loose from the Church, the State and their fellow men, and thus become repulsive. They are, however, the forerunners of divine Socialism that will permeate the whole system of society and thus constitute a general reform. * * *

"Christianity is to be the great regenerating principle in society, the great power by which the redemption of mankind is to be effected. She will not stand as pictured by the poet, unhelmeted, unarmed and abashed before the sphynx of the future, but erect, sword in hand, with helmet firmly set and kindling eye, will answer:—'The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.'"

This is the very vision that is haunting us—Christianity going back to Pentecostism! Churches turning into Communities! Ministers leading the way!

Commenting on the affairs of the "Co-operative Industrial Association of Virginia" last week, we gave it as our opinion that "in all cases of gatherings for Association, if the parties are substantially strangers to each other (as indeed they must be in most cases), the safest way is to begin with the very lowest forms of compaction, viz., Co-operation in some form that will clearly define the rights of all concerned and keep them entirely separate." We are frequently surprised to learn how many new co-operative attempts of this primary kind are being made in different localities. The Family Hotels which Mr. Codman mentions on another page as springing up in Boston, are examples. They are undertaken by men of sufficient means; so no noise is made about them, and the system is not generally known. The following paragraph, clipped from the *New-York Times*, gives another instance:

"In a recent article you referred to the "Citizen's Supply Association," Sixth avenue, near Twenty-seventh street, as a concern "owned exclusively by the rich." The objection having been repeatedly made that the cost of the tickets was too high to enable persons of moderate income to avail themselves of its advantages, the committee has voted to issue a new series of tickets at $50, instead of $100. The new tickets authorize the holder to trade with all the contractors of the association at greatly reduced prices. In the arrangements are included meats, poultry, game, fish, vegetables, and a great number of other articles of household use. Provision is made for the re-purchase of these tickets by the association at $25, should the holders desire to surrender them within three months. This reduction in the price of tickets brings the New-York Association near the London standard. A Ticket-Holder."

One would judge by reading the above that these Co-operative markets had existed for some little time in New-York, the idea having been imported from England. Undoubtedly a great many people are finding out the advantages of Co-operation in just such safe ways as these, and are conducting their experiments so quietly that the public know little or nothing of them.

THE SCOPE OF COMMUNISM.

We have grouped the institutions of society in the two grand divisions, of Socialism and Individualism, corresponding to the two great serial divisions of the plant-world, the Phœnogams and Cryptogams, or flowering and flowerless plants (see vol. 1, p. 61); and under Socialism have included every institution tending to the amelioration and happiness of society—all that beautifies, ennobles and makes humanity fragrant with harmony, benevolence and love; while to Individualism we have consigned all the cryptogams of isolation and selfishness. We have attempted to show that under these great serial divisions of Socialism and Individualism there will be subdivisions of orders and genera and species and varieties; but Communism, as being the highest and most perfect expression of Socialism, stands at the head of the series, and constitutes a distinct order by itself.

Assuming the correctness of this generalization, the question still arises, What is the general tendency throughout the Socialistic series? Whither tends the evolutionary processes which are as surely working in this higher department, amid the relations of mankind, as among the lower plants and animals? And the answer must be in the one case as in the other—*Toward the most perfect form;* and as this form in the case of human relations is Communism, it follows that all the progressive changes of civilization, all the improving results of society evolution, tend to bring mankind into this highest and most desirable social condition.

And this we affirm is the historical fact. As all roads led to Rome, so all lines of social progress terminate in Communism. For what is Communism but perfect organization—such organization as exists in the human body where all the parts act freely, and in entire harmony? And what is civilization but progressive steps of organization? Trace its history from the middle ages to the present day, and you will discover it has been identical with progress in organization. Its great motors—Government and Religion—have been organizing principles. Even absolutism has played an important part in the evolution of civilization, because it has favored organization. The growth and power of the Roman Catholic Church have been essential, and have contributed to the grand result. That church formed a rallying point of organization in the midst of the anarchy and Ishmaelitism of the dark ages. The rising of monarchy was synchronous with the development of civilization. Study the history of Europe, and see how every thing has conspired to produce organic social conditions out of the inorganic, heterogeneous conditions of the early centuries. This is a key to general history. It will unlock the mysteries of any nation. How it explains the almost inexplicable experiences of England, for example—its repeated conquests by Roman, Saxon, Dane and Norman—until as a final result its people and its institutions became homogeneous—the wonder of the world for their unity, civilization and power. How it explains the history of the United States. We, too, are to become a homogeneous people with homogeneous institutions. This is the significance we attach to the war of the rebellion with its enormous expenses of blood and treasure? The organization of individual nations will be followed by their coördination with one another, which is only a higher work of organization; and the process will go on until all the nations of the world are in practical organic relations with one another.

But not alone in the development of nations and of institutions of world-wide scope is this principle of organization seen. It permeates every relation; it is the grand principle underlying all combinations in trade, manufactures, education, religion. Every partnership, every corporation, every school, every church, owes its origin and prosperity to this principle. It builds our great factories, our railroads, our telegraphs, our vessels of commerce, our world-palaces, our educational institutions and churches: in short, does every thing requiring organized effort.

And this principle, we insist, is identical with and tends irresistibly toward Communism. So far as there is organization there is Communism in all cases. In favoring Communism we are favoring the principle that underlies all progress, all civilization. Mankind is advancing with powerful strides toward perfect identification of interests; the Communists are at the head of the advancing column; but the same glorious destiny awaits all. Those who take advantage of the principle of combination or coöperation, even in a limited partnership, or in government, or in education, or in religion, are so far controlled bythe principle, which in its more general action sweeps away all claims of individual ownership, as among the thousands gathered together at Jerusalem on the day of Pentecost.

This view should induce liberality. Communists have come to regard those engaged in joint-stock experiments and coöperations as in some sense co-laborers, but they may just as well look with a friendly eye on all enterprises founded upon or favoring the principle of organization, and include even governments of all kinds among their co-laborers. Every institution which favors organization is a form of limited Communism.

THE ECONOMICS OF SOCIALISM.

All that is necessary to raise Socialism into the rank of an inductive Science is, that a body of facts should exist sufficient to form adequate premises from which to reason. That these facts do actually exist, no one can doubt who has examined the list of the successful Communities of the United States, as recorded by Nordhoff and others; but their value as a basis for philosophical reasoning is greatly lessened by their having never been collated, classified and brought into such compact shape as to render easy a comparison between them and the statistics furnished from ordinary familism.

We are, however, so fortunate as to have access, in the records of the Oneida Community, to an accumulation of statistics concerning the economies of Socialistic life, which, judging from all our opportunities of examination and comparison, form a sound foundation for a broader generalization, the value of which is continually verified by our current investigations and experiences. We subjoin a generalization concerning a matter of considerable importance in social science, viz., that of the economics, or domestic work pertaining to the individual as compared with the Community household.

The Oneida Community is a family of 250 members, while the average family, according to the statisticians, does not exceed four in number. In this family of four, the man does the productive work, and the woman cooks, washes, mends, and takes care of the children. That is to say, among the working people of the United States, or those who have not sufficient means to employ hired domestics, the time of one woman is fully occupied in cooking for herself and three other persons, washing and mending for the same, and caring for two children. If the husband has sufficient property to warrant him in employing a person to assist the wife in her domestic duties, as not infrequently happens in case of ill health and other contingencies, this would reduce the labor of the woman considerably; but the foregoing will do for a generalization, as it shows that in either case the woman does not add to the productive capacity of the family, but is in both cases a consumer, the differerence being merely one of degree.

Now let us see how Communism would dispose of these matters. Reducing all actual labor to a basis of ten hours a day for each individual, which is less than the day's work of the average housewife, the family of 250 members to which we have referred, requires about twelve persons to do its cooking, seven for laundry purposes and twelve to care for its children. So far as numbers are concerned, the last item is a discrimination against Communism, as the Oneida Community spends much more time and labor on its children than the same number of people in private families; but we will let it stand. Add to these the number of persons necessary to do the family sewing, which can not be made a matter

of exact statistics, but which we will put at five, and we have a total of thirty-six persons, or about one in seven, employed in the kinds of domestic labor we have specified. That is, while in the average family one person does the domestic work for herself and three others, in the Community the same person with a small percentage of male help, may do this work for herself and six others. In the Community of 250, if the proportion of one to four was maintained, it would require a force of sixty-two persons to accomplish the work actually done by thirty-six persons: and hence, twenty-six persons are at liberty to engage in some productive employment, who, under the isolated system would have been consumers and not producers.

Here is a saving of forty-two per cent. in productive capacity, and yet this is not perhaps the most important gain connected with the transaction. For the life of a working man's wife is, at best, but a weary, monotonous routine, diversified by little variety and scantily bestrewn with pleasure. Many women of this class work uninterruptedly from five o' clock in the morning till nine at night, day after day, from January to December, with no hope of release but death. Is there one among our readers who has failed to remark the forlorn, weary aspect of so many wives and mothers among our working population? But place the same person in a situation where she is at liberty to occupy a part of her time in other pursuits, such as study, recreation, or a varied and aggregative industry, and you make a new being of her. We have been a witness of this change in more instances than one, and speak from observation, and not from theory. To a woman who has aspirations within her, the change from the low level of private familism to the higher liberty of associative life, is like a new birth, and in many cases lets loose sensibilities and talents wholly unsuspected. It is a fresh utilization of life, and is perhaps of more real value to society than the economy of time and money which accompanies it; not more from the stimulation of productiveness which results, than from the multiplication of that warm vitality which constitutes the bond of all desirable society.

Our generalization, or induction from the foregoing is, that combination can be applied to household or domestic employments in such a manner as to result in an economy of not less than forty per cent. of productive force; and, as a corollary deducible from this, in an additional conservation of nervous force, not explicable by any figures. If we designate this inexpressible quantity by the Algebraic sign, x, the actual economy of Socialism or combination may be expressed algebraically as $40+x$ per cent., and the whole matter may be reduced to a simple mathematical formula, as follows:

The domestic economies of Communism are to those of private familism as 100 *is to* 60—x, the saving being more than one-third in material force, and in addition to this, whatever value may be attached to the quantity represented by the symbol x.

We could easily pursue this subject much further into detail, but our limits oblige us to forbear, and what we have said will suffice to demonstrate the correctness of our formula. There are some details connected with the matter of which we have treated which it is impossible to reduce to exact figures, but in regard to which we have been obliged to estimate results from the best data attainable. In every such case we have endeavored to keep within the truth, and not present the matter in a light more favorable to combination than the facts will justify. It is our aim to establish general principles which will be of value to students of Social Science, as well as to those who are disposed to make a practical attempt at associative life; and to this end we shall from time to time classify and utilize not only our own experiences, but all those which may come within the sphere of our observation.

The noise of the mowing-machine became poetic at once, it was so suggestive of rest to any one who had swung a scythe. Since the coming of this great singer and worker the farmers have seen some halcyon days, and it has become much easier to believe in the Millennium.—*Barron's Foot-Notes.*

People suffer because they do not get enough of what they call the big things. Fishing from the middle of the pond, bringing down your game from the highest tree-tops, and bringing up mud by deep sea-soundings, are all grand things I admit, but I have need of smaller ones. Like a geologist among the rocks, I am glad when I can any-where find an angle that admits of being knocked off. The summer so overwhelms me with its profusion that I feel a little famished sometimes in trying to deal with the immense bulk of things, and I am inclined to think that nature has not cut her meat fine for me, as careful mothers do for their younger children.
—*Ibid.*

LOOK BEFORE YOU LEAP.

Communism is not primarily a gathering together of people on one piece of land, and the holding of their wealth in common: but a union of people in a common affection, so deep and strong as to result in a common use and administration of earthly goods. It is first a genuine, *interior* love, one of another, which overcomes and controls the whole man; and afterward, when it becomes plain that this Communism of affection can not work itself out to the full except in a Communism of goods, then the outer form appears. But whoever has his eye filled full of the outer form without chief regard to the inner power, that one will fail. Also whoever acts from any other interior impulse than the love one of another, will fail. People may have ideas in common; they may believe in Communism as a theory; they may see eye to eye as to methods, so that there is no difference of opinion, and yet be unable to live in organic union of wealth. Moreover they may be deeply moved by the great wrongs they see inflicted by the system of society, or the injustice of men, and the miseries which spring therefrom, so that their soul flames and glows with hate of the wrong; but the hate of wrong, however fiercely it burns, can never enable one to live in Communism. Hate of wrong can make men warriors, but it can go no further. It can not make peace, and Communism is peace. Only the Pentecostal power can give the Pentecostal form of society. Only love of people one for another, can make them join their goods one with another. Only a common devotion which overwhelms all other feelings, driving and directing them, but not destroying them, will bring men to a common life of work and wealth.

Now all this has been said many times, and well said; but we must keep on saying it, and so must those who come after us, line upon line, precept upon precept, here a little and there much more than a little, because it is a matter of so great importance and is so easily and so often lost sight of.

In this *koinonia*, or fellowship, the source of which is in the *heart*, there is implied another commonness—a personal knowledge one of another; in short, acquaintanceship. And this is a matter of altogether greater importance than some seem to imagine. It may be safely laid down as a rule that no persons can work together in a Community, unless they know each other at least as well as neighbors of many years' standing. They must know one another's traits and peculiarities *thoroughly*. Concealment is death. A Community is God's judgment-seat in a very important sense. Whether individuals shall know one another quickly will depend in part on their frankness with one another, and in part on their capacity to read character. It will also depend upon whether the person has a marked individuality and complexity of character or not. And it may be safely counted a law, that, just in proportion as one has the marked traits of a leader, just in that proportion does he need to be known long and thoroughly in order for true fellowship.

But however that may be, the need of the acquaintanceship is imperative. Whoever shall invite people to come without previous acquaintance, as Robert Owen did, will fail as he did, and ought to. Going to a strange place does not take away human nature; nor does being strangers to one another have the same effect. Whoever can not make a Commune with his neighbors, should they admit the principle of Communism, can not make a Commune with any body any-where. Only they who know one another and do trust one another because of their known trustworthiness of character, can form a Commune that will live.

Now acquaintanceship can be formed only as people see one another face to face. We can know one another only by direct personal contact. The folly of supposing that there is any other way than this was completely exemplified in the case of two down-east poets, (one now of national fame) who fell in love with one another through reading each other's verses, corresponded, met, were married, endured one another for a season, and then separated forever. Only as the whole soul of the one acts upon the whole soul of the other through their personal presence together can there be any real acquaintance such as can make fellowship possible. And thorough-going fellowship of the inmost man is essential to thorough-going fellowship of the outer man in affairs of wealth, which is Communism.

The absolute necessity of thorough acquaintance for those who would form a Commune is, I trust, now plain. And yet it is so hard to learn any thing until experience has dyed us through and through with it that I will venture to cite one or two illustrations.

One could desire no experiment on a vaster scale and with more appliances of wealth than that of Robert Owen, at New Harmony, Ind., fifty years ago, to which allusion has already been made. But simply because there was not acquaintance, assimilation, fellowship, especially in a strong nucleus around him, the membership being a hodge-podge called together by advertisement from the four winds of heaven, it went to pieces. The hundreds did not go to New Harmony because they "loved one another," nor because they had a common cause that they *loved*. Some had good motives, but there was no interior bond. Had there been, those who were bound by it would have kept together and sifted out the rest, and the enterprise would have lived.

Some gentlemen in Washington, D. C., and elsewhere are apparently making the same mistake over again. They are not seeking acquaintance and fellowship first; but membership first, and unity afterward, and this by advertisement. But a living Community can come into being only after close acquaintance, great mutual examination, and much working together. How can a man know that he will work for life under the direction of a stranger whom he has never seen? But Communism on its practical side means for most of the membership that they shall work for life under the supervision of another person. Twice thinking shows at once that they must have a personal knowledge of those who are to have charge, before they can, in such close relations as those of Communism, tell whether they can endure such a supervision or not.

The lesson to be learned from what has now been written plainly is, that the first step in any movement is for the leaders, at least, to see face to face all who think of joining them. People can scarcely have too deep and thorough converse about the principles on which they are to live. There must arise a conviction which strikes through and through each one that leaders and membership are controlled by devotion to the common good. By conversation and religious and practical exercises they must come to feel that each one thoroughly believes in the principle that the individual good is to be found in that of the Community, and they must, so far as human will can do it, sacrifice their own apparent advantage to whatever may be deemed best for the whole. There must be a personal nearness and dearness which shall be stronger than any neighborly or church affection which we ever see in our best American villages. Communism is the destruction of the opportunity to make our own individual fortunes, or provide by ourselves against the contingencies of life; and it is the committing the care of ourselves and our interests, when we are entirely helpless, into the hands of those who are not bound to us by ties of blood. We can not thus tie our hands (so far as the world's order is concerned), and then work all our lives, without a deep and abiding affection for those with whom we thus live.

So, then, the leaders are first to know one another thoroughly, to be agreed in method, and have an abiding faith in one another; and then to go from place to place and declare the right way of life and persuade men thereto. As this goes on, and there are found those who are willing to accept that way, they and the leaders should meet in close, prolonged, and faithful conversation, examining one another carefully to the end that before they come together into one place they may know, as far as men can, that they can endure.

And for a conspicuous example of the grandest type of the practical way to establish a living and lasting Commune, I would name the Pilgrim Fathers. Taken all in all, they were the most extraordinary body of men that has been seen in modern times. Except the idea of Communism, every principle which we need to know and practice they exemplified in a degree that has never been equaled since; and to know their history by heart, is to know the road that the first Communes must travel. The people who are able to reproduce on the earth in the realm of property the sublime and *directive* career of the Pilgrim Commonwealth at Plymouth, are the people for whom the modern world waits.

Jesse H. Jones.

The Jews.—It is curious, not to say amusing, to see how people resent the introduction of the Jewish element into George Eliot's last great story. That the Jews killed Christ is the principal thing that many excellent Christians remember about that extraordinary race. They forget that that race also gave birth to Christ. That Christ should be killed by any people among whom he might appear was inevitable, and had to do with human nature at large. The exceptional and marvellous thing, speaking secularly, was his production. There can be no reply to the tremendous retort of the Israelite upon whom the Christian had spat, that half Christendom worship a Jew and the other half a Jewess. Says

Matthew Arnold: "As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, or a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible!" "Greece was the lifter-up among the nations of the banner of art and science, as Israel was the lifter-up of the banner of righteousness."—*From the Santa Fé New Mexican.*

CORRESPONDENCE.

Boston, Jan. 14, 1877.

FRIEND SOCIALIST:—I send you a second report of Mr. Savage's sermons on labor. I did not have the privilege of hearing it, but I send it to show just how far the average thinking mind has solved for itself this important question. Mr. Savage sees first an "industrial disease" and an unjust division of profits. He asks for fewer hours of labor. He sees that the mechanic and laborer could fare well if it were not for the "business depression" and the "hard times;" but still he sees that every thing isn't "lovely." But when he comes to solve the problem he frankly says he has not satisfied himself, and therefore can not expect to satisfy others. As a plaster for this unfortunate "disease" he proposes that employers should give the employed a greater share in the profits of their business. Very good. But suppose that there were no profits, as is the case at present in a large part of the business done, which causes, to a great extent, this very financial depression. How does it help matters or make the poor richer or give them sustenance by proposing to share with them the profits and *losses*?

What would I do? say you; I would give labor its rights, or, better, have labor take its rightful dues, but not by any snatch game. I would secure it to them by organization, by uniting together in households of labor, by which capital is earned and possessed by the dwellers in the enlarged homes, and continue doing so until the present style of living shall be old-fashioned and worn out and shall pale before the beauty, majesty and glory of the coming happy unitary homes that will spring up with the new social order. Thirty-five years of thought has convinced me—it is nearly that time since I became a believer—that this is the only way. Seeking by night and day I have not found even a glimpse of any other mode, and the duty of Socialists, it seems to me, is to awaken and direct thought to what has been done, and also, which is far more important, to what *can* be done in this direction. We must persuade the thoughtful men and women of our generation to look more earnestly into Community life in its various phases, Fourieristic, Owenistic, or Creed-istic, each suited to some class of minds and to unite these rays of Socialism in one common focus that shall make it a POWER in the land.

As a sample also of the way society is traveling, I send you an article, too long perhaps for your columns, showing that we have a "pauper class" in our midst. Disguise it as we may, the fact is an army of vagrants are fed like dogs on cheap soup containing an ounce and a fifteenth of mutton to a pint of it. We have sixteen thousand of them now, and in thirty years, at the same ratio of increase, there will be not less than fifty thousand of them!

The great hope for our people is that they may see the danger before them. Let them avail themselves of the means of cure. C.

Woodbank Cottage, Bramhall,
Stockport, England, Dec. 29, 1876.

EDITOR AMERICAN SOCIALIST:

DEAR SIR:—I received with greatest pleasure, the copies of the AMERICAN SOCIALIST you were kind enough to send me some months ago. I have been too much occupied to write you as I would wish, while on the other hand, I have little to report that may be of interest to your readers. It is true that we have "Communities" in plenty in this old country, though I do not hear that any body is entirely satisfied with them. We have certainly an aggregate population of very considerable dimensions in the religious houses of the Roman Catholic and Anglican Communities (Brotherhoods and Sisterhoods), and these are actual voluntary and successful Communities, whether we like the fact or not. We have further, in our prisons (criminals), in our work-houses (poor), in our hospitals (sick), in our lunatic-asylums (insane), and in our many industrial schools and reformatories (for the convicted or *un*convicted juvenile criminals), another large aggregate population of whom I do not think any of us can speak with any great amount of pride or satisfaction)—persons who are not *voluntarily* associated, but *compulsorily*; who are not self-sustaining—only in small part—but who are sustained at great cost by the industry of others. (I was going to add to these the item of our military and naval Communities).

I had the pleasure to visit some months ago, the Associated Home at Richmond, where a number of ladies and gentlemen reside together, having private rooms and common rooms, in a large building they have purchased and rent out *pro rata* to each of the residents. The Community here is, of course, of what may be termed the mechanical kind, as those so resident have necessarily no religious or social purposes in common to promote. But as an experiment, it is hopeful, in good hands, and promises well. The house is most beautifully situated at Richmond. It was built at very great cost for a large hotel but could never be worked, and so was purchased by the Associated Home.

The most veritable society I know—that of the Bible Christian Community as it is called, or the Tent Community of Christians at Hordle, Lymington, Hants—who were disgracefully and cruelly ejected from their dwelling about two years ago—have fared I fear but sadly. I have nothing to report of them from my own direct knowledge, not having visited them since their ejectment, nor of late heard from them. They have, in Mrs. Girling, a leader of undoubted power and inspiration, and they are reported to be suffering from sickness and want. For them I sorely grieve; but see not how they can be helped, unless they will leave for other quarters. Their Communism has been of the noblest and most heroic kind.

I shall be most happy to see any copies of the AMERICAN SOCIALIST, and only wish I could be of more service to the great cause of God and Humanity.

I am, faithfully, R. BAILEY WALKER.

Boston, Jan. 16, 1877.

EDITOR AMERICAN SOCIALIST:—The following article appeared lately as an editorial in the Boston *Daily Globe*. It is extremely interesting, it seems to me, as indicating the constant spread of ideas of coöperation. The writer of this article would probably disclaim all interest in Socialism, but how successfully he argues for the combined household!

Another tendency in our city worth mentioning is the rapid spread of family hotels. These are large buildings where a dozen families, more or less, are provided with an entire suit of rooms, including kitchen and washroom, on one flat, with elevator, heat, speaking-tubes and other conveniences in common, and a restaurant or saloon where meals are served if wished. Dozens of these hotels are springing up in some parts of our city, and they provide a more convenient, more attractive home than can be found in any other way, at the same cost, and furnish a large per cent. of profit to the builder and manager. If owned or managed cooperatively, the cost could be very much reduced, and rare facilities for life in the cities afforded.

Yours for Coöperation, C. H. CODMAN.

KITCHEN WORK BY WHOLESALE.

From the Boston *Globe*.

THERE is one branch of human industry in which the principle of division of labor has been very imperfectly introduced. It is only among barbarians that a family is expected to provide every thing it wants by its own labor. In civilized communities there are farms which produce the materials for food and clothing for many families besides those dwelling upon them. In factories, workshops and stores is concentrated the labor of different kinds which is necessary in providing for the various wants of society. But when it comes to the immediate task of furnishing the table for the recurring needs of the stomach, it is still the rule for every family to make provision for itself and do all its own work. Here there is no division and concentration of labor. In a great hotel, and on a smaller scale, in the boarding-house, one organization of housekeepers, cooks and servants may provide for many guests, but sensible people do not wish to live in hotels and boarding-houses. They want homes of their own, under their own control and management, where they can have the pleasures of independence and of command.

The argument in favor of housekeeping for families in preference to boarding is familiar and need not be repeated; but the great disadvantage and burden of housekeeping is the continual necessity of getting breakfast, dinner and supper. The mistresses of our homes are subjected to a drudgery which deprives them of leisure, spoils their temper and wears out their life. They must superintend the marketing, look after the work in the kitchen, see that the servants attend to their duties properly, look out that the meals are served on time and in good order, and at the same time have the care of the children on their minds and their social obligations to fulfill. No matter what their circumstances they can not wholly get rid of the irksome supervision of the commissary department of the household, and if they are forced to get along with narrow incomes they are heavily burdened with kitchen drudgery. The real burden of housekeeping, that which worries and wears the women, is that of the kitchen.

Is it necessary in order that a family may have all the blessings of a home of its own, that it should have all the drudgery of getting its own meals? Is there any thing in that operation which of itself contributes to domestic happiness, and is there any gain in it? Economically, it must be a wasteful and losing operation. Suppose a competent person to take a contract for furnishing the tables of a certain number of families with food; their dwellings and his establishment being constructed and arranged for the purpose. He could do the marketing for all almost as easily as it could be done for one, and to much better advantage; in every department of expense and employment there could be greater economy and greater efficiency. The cost to each family would not need to be greater and might be less, than if each catered for itself, while the caterer would be well rewarded for his skill and labor and such capital as the business required. But the greatest gain would be of another kind. The drudgery of house-keeping would be removed from the family and converted into a business by itself, which could be conducted on business principles. The Mistress of the home would be relieved of the great burden of her life and the whole family of much of the annoyance of living, such as comes from dealings with grocers, traders and kitchen menials.

We are aware that something of the kind suggested has been done on a genteel and expensive scale, but that it is not the kind most needed. People who can afford to live expensively may suit themselves. They may have the finest accommodation in a hotel or a pretentious boarding-house, or they may keep up an establishment with many servants and much waste and extravagance, and pay for their immunity from the ills of house-keeping. But one of the great needs of the time is a general system of Coöperative house-keeping, whereby the business of providing for the daily demands of the stomach shall be made a distinct trade, like that of furnishing protection for the back. We are confident that it could be made a profitable business, and yet diminish rather than increase the cost of living, while it would remove from our homes an incubus which bears upon them sometimes with depressing weight.

STIRPICULTURE.

WE find the following paragraphs published in the *Popular Science Monthly*, in a report of the introductory lecture delivered to medical students in October last at University College, London, by Dr. Henry Maudsley:

"You will not be long in practice before you will have many occasions to take notice how little people ever think of the power which they have over their own destiny and over the destiny of those who spring from them—how amazingly reckless they show themselves in that respect. They have continually before their eyes the fact that by care and attention the most important modifications may be produced in the constitution and character of the animals over which they have dominion—that by selective breeding an animal may almost be transformed in the course of generations; they perceive the striking contrast between the low savage with whom they shrink almost from confessing kinship and the best specimens of civilized culture, and know well that such as he is now such were their ancestors at one time; they may easily, if they will, discover examples which show that by ill living peoples may degenerate until they revert to a degraded state of barbarism, disclosing their former greatness only in the magnitude of their moral ruins;—and yet, seeing these things, they never seriously take account of them, and apply to themselves the lessons which lie on the surface. They behave in relation to the occult laws which govern human evolution very much as primeval savages behaved in relation to the laws of physical Nature of which they were entirely ignorant—are content with superstitions where they should strive to get understanding, and put up prayers where they should exert intelligent will. They act altogether as if the responsibility for human progress upon earth belonged entirely to higher powers, and not all to themselves. How much keener sense of responsibility and stronger sentiment of duty they would have if they only conceived vividly the eternity of action, good or ill; if they realized that under the reign of law on earth sin and error are inexorably avenged, as virtue is vindicated, in its consequences; if they could be brought to feel heartily that they are actually determining by their conduct in their generation what shall be predetermined in the constitution of the generation after them! For assuredly the circumstances of one generation make much of the fate of the next.

"In the department of medical practice in which my work mainly lies, I have this amazing recklessness strongly impressed upon me; for it occurs to me, from time to time, to be consulted about the propriety of marriage by persons who have themselves suffered from insanity, or whose families are strongly tainted with insanity. You will not be surprised to hear, I dare say, that I don't think any one who consults me under such circumstances ever takes my advice except when it happens to accord with his inclination. The anxious inquirer comes to get, if he can, the opinion which he wishes for, and, if he does not get that, he goes away sorrowful, and does just what his feelings prompt—that is, gets married when he has fallen in love, persuading himself that Nature will somehow make an exception to inexorable law in his favor, or that his love is sufficient justification of a union in scorn of consequences. Certainly I have never met with so extreme a case as I chanced to light upon in a book a short time ago. 'I actually know a man,' says the author, 'who is so deeply interested in the doctrine of crossing that every hour of his life is devoted to the improvement of bantam fowls and curious pigeons, and who married a mad woman, whom he confines in a garret, and by whom he has insane progeny.' But I have met with many instances which prove how little people are disposed to look beyond their immediate gratification in the matter. If it were put to two

persons passionately in love with one another that they would have children, one of whom would certainly die prematurely of consumption, another become insane, and a third, perhaps, commit suicide, or end his days in a workhouse or jail, I am afraid that in three cases out of four they would not practice self-denial and prevent so great calamities, but self-gratification, and vaguely trust 'the universal plan will all protect!'

"Those who pay no regard in marriage to the evils which they bring upon the children, or in their lives to the sins by which the curse of a bad inheritance is visited upon them, may plead in excuse or extenuation of themselves the vagueness and uncertainty of medical knowledge of the laws of hereditary action. We are unable to give them exact and positive information when they apply to us, and they naturally shelter themselves under the uncertainty. Were our knowledge exact, as we hope it will some day be, we could foretell the result with positive certainty in each case, and so speak with more weight of authority. It is one of the first and most pressing tasks of medical inquiry to search and find out the laws of heredity, mentally and bodily, in health and in disease, and, having discovered exactly what they are, to apply the knowledge purposely to the improvement of the race—that is, to prevent its retrogression and to promote its progress through the ages. I see no reason to doubt that by discovery of these laws and intelligent practical use of our discoveries we might in the fullness of time produce, if not a higher species of beings than we are, a race of beings, at any rate, as superior to us as we are superior to our primeval ancestors; the imagination of men seems indeed, in the gods which they have created for themselves, to have given form to a forefeeling of this higher development. But I will not pursue this pregnant matter further now; I have touched upon it only for the purpose of illustrating the large scope of the medical work of the future, which is to discover those laws which have been in operation through the past to make man the superior being which he is, and to determine his future action in intelligent conformity with them; not only to cure disease of body and mind, as it has aimed to do in the past, and to prevent disease, as its larger aim now is, but to carry on the development of his nature, moral, intellectual, and physical, to its highest reach."

THE JEWS IN PALESTINE.

A CORRESPONDENT of the *London Times* writes:

"During the early part of this year I was in the Holy Land. Every-where, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are flocking to the land of their forefathers in great numbers from all the countries of Europe. In Jerusalem and its neighborhood particularly, every plot of ground for sale is eagerly bought by them. The Jews are a wealthy race. The Turks, who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on conditions that they should obtain the right of governing their own land under the guardianship of the great powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish Community throughout Europe undertook it with some degree of vigor? A republic or a sacerdotal government might thus be established in Jerusalem, nominally under the Turks still, but really under a guarantee of the Great Christian Powers of Europe—a government which might be of incalculable benefit to Palestine, in which scarcely a farthing of public money is now spent for the development of its magnificent natural resources."

OSTRICH FARMING.

Ostrich farming is carried on with considerable success in Cape Colony, where there are now upwards of 32,000 tame birds. The writers, by the way, affirm that the feathers of the domesticated ostrich are inferior in quality to those of the wild bird; but they publish a report prepared by Dr. Atherstone, of Graham's Town, in which this statement is contradicted, and it would seem that the value of the plumage depends in great measure upon wise management and good feeding. The ostrich has the reputation of eating any thing that comes in its way. Large heaps of stones are required at the farms, and one writer observes that the young birds relish small nails amazingly. He has seen a tame ostrich snatch a bunch of keys, and swallow them with the greatest gusto. The domestic character of the bird is not elevated. Unlike the emu, which is strictly monogamous, it prides itself on having many wives. The speed of the ostrich is reckoned at about twenty-six miles per hour, and a trader in South Africa observes that he never saw the horse the rider of which could with truth say that he ran his game down fairly. Swift and powerful as they are, the birds are easily domesticated and need only a low fence to keep them from straying. "An ostrich in motion does not rise upon the wing; he skims, as it were, along the surface of the ground, and if he meets with any obstacle, such as a fence he will skirt along it, but never attempt to cross it, although he will cross a creek, the two banks of which are nearly on a level, by flying." The authors of this book "Ostriches and Ostrich Farming," suggest that ostriches should be reared like turkeys for the table. Once imported, their keep is not expensive, and the meat is said to be palatable and in flavor not unlike young beef. From a gastronomic point of view a domesticated bird, after having fed on clover, lucerne, and grain, far excels in tenderness and flavor a wild-caught bird which has been subsisting on such scanty and innutricious fare as may be picked up in an African desert."

An interesting account is given of ostrich farming at the Cape. Ample space is required, and some of the farmers are said to inclose from 1,000 to 5,000 acres. The feathers are plucked twice a year, and the labor is not accomplished without bruised heads and arms. Ostriches are very pugnacious and at times dangerous; but, according to Dr. Atherstone's report, "they are perfectly in your power if you seize them by the neck; you may then choke them as far as you please until you find them powerless, and you can then run away." The following passage exhibits the ostrich under a novel aspect:—"We once saw some twenty nearly full-grown birds waltzing together. They began with a sort of sidling, slow revolution on their toes, moving their wings gently up and down, and presently were seen to get into the spirit of the thing without the aid of any fiddles that we saw and spun round at a rate that would have astonished any one but a dancing dervish. In dancing they swept round and round without ever coming into contact with each other.—*Pall Mall Gazette.*

Laziness is not always evenly distributed over a fellow. You may have known a great many lazy people, but did you ever know anybody who didn't use his mouth enough?

—*Chicago Journal.*

Swedenborg was five feet ten, slim and of dark complexion, though he was seldom without a smile. His clothes were usually of black velvet, and he wore ruffles and a sword, and carried a gold-headed cane. His style of writing was operose. Kant tried in vain to correspond with him.

—*Herald.*

ITEMS OF NEWS.

HOME.

Senator Ferry, now President of the Senate, has been re-elected to the Senate by the Legislature of Michigan.

For the first time in twenty years, canal navigation has been closed in consequence of ice south of Baltimore.

The first woman who served in a spinning-mill in this country, Mrs Lecina Flood, lately died in North Adams.

The leader of the Molly Maguires, John Kehoe, has been found guilty of murder in the first degree, by the jury at Pottsville, Pennsylvania.

Rev. J. E. Irvine and wife are leading revival services in Brooklyn. Mrs. Irvine preaches every alternate evening, and is said to be "the better man of the two."

All trains have been withdrawn from the Ellenville branch of the New York and Oswego Midland Railroad, and all rolling stock liable to be seized for taxes has been removed.

The number of emigrants to this country received at Castle Garden in 1876, was only 75,075, or 219,506 less than in 1872 and 9,485 less than the smallest number in any year since 1867.

The Grand Jury of New York have presented a bill prohibiting the selling of "pools" in New York State, either on trials of speed, strength, etc., or on political issues or elections.

The late Rear-Admiral Joseph Smith, who died at Washington on the 17th, was the oldest officer in the United States Navy. He was born in 1790 and entered the navy in 1809.

It is reported that Secretary Morrill will bring a bill before Congress, proposing the adoption of the metric system of weights and measures in the customs service of the United States.

The examination into the financial condition of the Security Life Insurance and Annuity Company of New-York, has shown their liabilities to exceed their available assets by $2,053,823.50.

During a recent storm in Memphis, a large number of snakes, from 12 to 18 inches long, are said to have fallen from the clouds, and thousands of the wriggling reptiles were seen in the streets in the southern part of the city.

A bill has been introduced in the State Legislature at Albany, authorizing the establishment of a free zoölogical museum in Central Park, New-York, to be modeled after a similar collection in Regent's Park, London.

A foot-race for fat men was the amusement at Gilmore's Garden, New-York, on the evening of the 16th inst. Eleven men, took part in the race, the lightest one weighing 200 pounds, and Daniel Lambert, the heaviest, turned the scales at 311 pounds.

The Circuit Court has decided that the balance in the hands of the Centennial Board of Finance shall be distributed to the stockholders, and that no part of it shall go to the United States Government in payment of the sum appropriated by Congress to help the Exhibition.

A bill for the construction of another ocean telegraph cable, between the United States and Europe, has been introduced in the Senate. One condition in the bill prohibits the charge of over an English shilling per word, and another that it shall not be sold to, or combined with, any other company.

The late thaw in the West and South has raised the water in the large rivers of those sections, and many reports of great damage to shipping and river property come in. In a number of rivers the ice has broken up, and in its course has carried steamboats, sailing craft, etc., far down the stream, and in some cases entirely ruined the vessels.

A dispatch has been received from Gen. Miles stating that the camp of Sitting Bull was discovered, on the 18th of Dec., by a force of three companies under Lieut. Baldwin, and all the camp property together with sixty mules were taken, the Indians escaping with only their bodily equipments.

Captain Howgate has a new scheme for reaching the North Pole, called the "colonization scheme." His plan is to form a colony at some point north of the 81° of north latitude, or near Lady Franklin Bay, and from this colony gradually work north, as the men become hardened and used to life in the cold climate that prevails in that region. To carry out this project a bill has been introduced in the House of Representatives.

The joint committee appointed by Congress to present a bill, embodying some plan for deciding which are the legal votes and for the counting of such votes for the President and Vice-President of the United States, made its report on the 18th inst. The bill provides for the counting of the votes in the Hall of the House of Representatives on the second Thursday in February. The President of the Senate shall open all certificates or papers purporting to be certificates, and shall hand them to tellers, four in number, two appointed by the House of Representatives and two by the Senate, who shall read them, and make a list of the votes, and deliver the result of the same to the President of the Senate, who will then announce the result and the names of the persons, if any, who are elected. And this shall be considered a sufficient declaration of the elected President and Vice-President. It provides that the vote of any State making but one return, shall not be thrown out except by the affirmative vote of both Houses of Congress. In case more than one return from any State shall have been received by the President of the Senate, these returns shall be read in the same way as others, and the decision as to which is the lawful return shall be made by a commission of five Senators and five Representatives appointed by their respective Houses on the next Tuesday preceding the second Thursday in February, together with the four Associate Justices of the Supreme Court of the United States, now assigned to the first First, Third, and Eighth and Ninth circuits, which Judges shall appoint another of the Associate Justices of the same court, thus making five. All the members of the committee except Senator Morton signed the report.

FOREIGN.

Brazil has entered into the Postal Union.

The revenues of the 540 monasteries and convents in Russia, is $6,500,000.

The German Government is reconsidering its decision not to participate in the Paris Exposition of 1878.

It is estimated that over $32,000,000 will be required to relieve the large number of sufferers from famine in India.

Nubar Pasha, formerly the head of the Egyptian Ministry, has been appointed by the Porte to the governorship of Bulgaria.

In the late election in Germany for members of the Reichstag, the supporters of the Empire carried 194 seats and the opposers 133.

A bill is to be introduced in the French Senate, for the rebuilding of that part of the Palace of the Tuileries burned by the Communists.

A proposition has been made to the United States Government, by the Director of the Mint at Brussels, Belgium, to coin silver for that Government.

Mr. Jones, an American who owns a farm in Japan, has sailed for the United States to arrange for the introduction of American sheep into that country.

A college has been opened at Bombay, India, by a company of Jesuits who have been expelled from Germany. The number of pupils has already reached six hundred.

Cettywayo, the Zulu King, has assembled 8,000 warriors in the territory which is claimed by the Transvaal Republic, and refuses to allow that part to be occupied by English troops.

Owing to the dislike of the Chinese to improvements, travel has come to a standstill on the railroad between Shanghai and Wossung, large mobs of the natives obstructing the track, and assaulting the laborers.

The rinderpest has broken out among the cattle of Germany, and in consequence the importation of European cattle into England has been prohibited. The amount of beef shipped from America to England has increased to such an extent as to prevent an increase in the price of beef in the market.

An enormous land-slide occurred on the Trieste Railroad between Vienna and Trieste, Austria. The track was destroyed and covered to the depth of 50 feet and the river Save choked up so that it overflowed its bank. It is estimated that 2,000,000 metres of earth fell.

The *Moctezuma*, the Spanish merchant steamer, which was captured on the 7th of November by a party of Cuban patriots under the lead of Leoncio Brado, son of the president of Peru, is reported to have been burned by the captors, in consequence of the near approach of the Spanish war steamer Jorje Juan. The Cubans escaped in boats to the nearest coast.

The Powers have delivered their ultimatum to the Turkish Porte and the Conference at Constantinople is closed. Though the requirements of the Powers in their final proposition were greatly modified from their previous demands, still the Grand Council of fhe Turkish Empire has rejected any and all interference, and war will probably follow in the spring.

A movement is in progress among the medical fraternity of France, to get a law passed to prohibit the practice of medicine in France by English or any other foreign physicians, however capable or celebrated such may be. Should this law come into effect, the foreigners traveling or sojourning in France, to benefit their health, will have to resort to French physicians, as the attendance of any foreigner will not be allowed, even to those who are of his own country, and whom he has taken to France.

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

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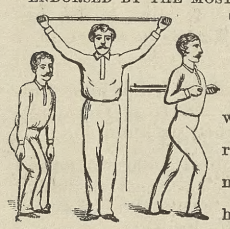

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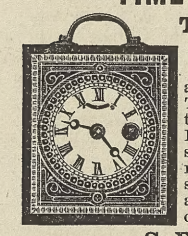

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